M 2589

Sunday, June 29, 1975

Barn Lunch

SIDE ONE

MR. NYLAND: I'm glad to be here. I hope you had a good morning. And of course I always wish for a good afternoon on Sunday. It is sometimes difficult for me to make my own adjustments because different conditions happen to come and one has to meet them. I'm glad to be back from the hospital. I need a little recuperation. But then I hope we can get after a variety of different directions where we have to talk together to keep on establishing the level in the direction of which we want to go; that there is something that permeates more instead of just letting things go the way they want to go. They have to be directed. And I think, about that we have to talk, gradually understanding what may be the meaning of certain things, particularly when one has a development in mind for one's spiritual life.

You see, birthdays, I'm glad they become a little bit more frequent again. I can choose now. What is it in a birthday? The problem for a person is to combine seriousness with desire of living. And every once in a while living and being confronted with different aspects of life which are not always agreeable, one wants to become serious in order to solve that problem. And

the result is that you become overserious. There has to be an equilibrium between these two. And I think a birthday is a very good day because on that you are grateful that you have lived and you are still alive. In that gratitude, you see joy because you are willing to accept another year of your life. And that what is serious is to consider in what direction you should go and what you should not do any longer. So that gradually you develop a certain aspect of yourself which will allow certain experiences to exist and be strong enough to eliminate those that become repetitious and have lost their value.

It is really like something that you look at and that you endow with the power to remind you, the idea of a talisman which you can wear and have with you, and every once in a while you look at it and you are reminded by association of something else. One can start a day like that. The different things to which--where you have been attached in the past and which you then can remember, a photograph, for instance, or something that is on the wall of your room and it reminds you. Something that speaks, as it were, to you in the midst of your ordinary activities so that then the balance can be struck between that what actually is aroused within you of a spiritual nature. I call it that way because it is something that lifts you up and that has the ability to put you on a higher level than where you were. At the same time, the introduction is in your ordinary life.

And that is another advantage, that immediately you can test that what is of a higher value with that what is of an ordinary kind. And not making it a mixture, but keeping on separating them so that one can still influence the other. And it does not make a mixture as yet until it has been exhausted and one has extracted from either one or the other whatever material there was. And again using the metaphor of last night, that you have eaten that what has become your experience and that it actually is digested.

The conditions for eating of course can vary. And the different diets which you can have can change in accordance with your knowledge. But that you have in your own power to select. And then every once in a while, I think, if you can come to yourself, as I say, it would be of course ultimately the possibility that you don't need anything from the outside, that there is within one something that responds to this kind of demand on the part of yourself. Partly, you might say, that your heart desires something and is looking for a stimulus. And then looking within oneself can come very close to the existence of your Magnetic [illegible]. Then of course you become quite independent of the outside world. But we are not that far. Every once in a while, you remember, Beelzebub withdrew within his own living quarters and then came out refreshed. This we have to learn how to do.

It can be in different directions that you find such talismen. And you don't have to carry them with you. Sometimes in nature, when you have discovered a beautiful spot that you like, you may want to go back in order to not so much refresh your memory, but again to still the thirst that is within you.

I would ask you sometimes if you remember that this Barn exists and that perhaps the Barn at the pres[illegible] something quite unusual. Go to the front door, the door facing the road. Stand there for some time. Look at the doors. I'm so grateful for Richard for having spent so much time and ingenuity in making that such a beautiful piece. Because you stand there and you see the boards widen to the top. And it is as if the Sun is at the bottom in the center of the doors, going up towards Heaven. It is a beautiful pattern. We'll try to keep it, not paint it. We will stain it so that it becomes inspirational. There is the Barn indicating the rising Sun, the hope which must exist for anyone who wishes to enter. And then when he enters and the door

are closed and you look, the Sun is above and is shining on you.

I'm sorry that Ed cannot see that. But I think he can feel it each time he can go through the door. There is a change when you are outside and in contact with the outside world, when you have just come from it and you enter the Barn then with the idea that perhaps you can get some food from it. When you cross the threshold, the Sun starts to shine above you. You can say it is symbolic and you can philosophize about it. And you can at certain times remember it because it is not perhaps only that door. It is there. I am grateful it is there. And it is a good symbolifor all of us. We're working very hard in trying to get the Barn in a certain state so that it becomes [illegible]tional and that many people who can wish to work for it, can help and keep it then in the way they should keep it.

What is it I'm driving at? A birthday with joy and with seriousness. Can you see yourself in the midst of an activity where there is a great deal of a desire to do things well, that you become serious without changing the pattern of your activity? Can you see that it is possible that you could maintain a certain level for yourself in which you really can go within and at the same time continue to perform to the outside world? Not necessarily showing what is within because it is your own private life that is at stake, not anything in relation to someone else. It is the balance which you should have by being able to be in ordinary life and still retain that what is within you. For that reason, this question of joyful acceptance of living, of wanting to take that what is as is and as it comes, and not resent it or rebel against it, but trying to find out what is there in words to be listened to, what is the meaning of an experience which you happen to undergo, and what can you extract from it. Of course it has to be done within yourself, but it does not require that you sit with a holy face or that you become a zombie.

What is really the difficulty sometimes with us, that when we want to become serious, we become too quiet, that we just forget about ordinary life and think that we have to indicate to others that we are Working on ourselves or that we want to create an impression or that we want to explain certain things in a certain way by using certain kinds of words, perhaps a little unconsciously wanting to create an impression of other people, perhaps being a little hypocritical about it.

Work exists in your ordinary life. That is where it belongs. And that is why we have talked many times about life being what it is, that it has to be accepted for whatever it is and that you should not lose your desire to want to live. When you stop at the point where it is just seriousness and you don't apply it sufficiently in your ordinary life, of course you start to look out for something else; that is, to be satisfied if you want to remain alive for yourself. And of course you will go into different directions where there is a little bit more aliveness. But don't forget that you have misapplied Work.

Work means that it accepts that what you are in your daily life and that you must remember God when you are walking on the street, when you are here at the Barn. That you remember your inner life as a necessity of existing and that you have been born with it and have the responsibility for development of it. And this is the relationship that I feel that gradually should become much more, much more open, much more possible between us, so that you don't have to tell a person that he has to be serious. Or you can tell him, Don't be so serious and take that smirk off your face. Just be an ordinary man. Start with that. Find out what it is in ordinary relationships in which we talk about selfishness and vanity, things of that kind which Beelzebub talks about many times. Those have to be admitted that they exist and then

perhaps you want to do something about it because you want to make room for something else developing.

If you keep your ordinary life unconscious, there is no chance for any conscious or conscientious development because you are too much filled with ordinary affairs. And unconsciousness will take hold of you and will prevent you even from being open. So first, I say many times, put your own house in order. And that, you might say, is a serious question. But if you are busy in what you are doing and you enjoy doing it, it will be much easier because the level of your being will be higher. And as a result of that, the different things that don't amount to very much can easily disappear. You must not hold on too long to the different things that are already in the way when you know they're in your way. And if you wish to develop spiritually, if you want to develop an inner life, and the development further of a Kesdjanian and a Soul body, there must be made room for it. But you have to put your own house then in order so that there is room that is not chaotic.

This is, I say, like a message to young people who don't know at all in what direction they should go. They don't know, even, how to think. They just go from one little thing to another. They become interested in something. When it becomes difficult, they go over into something else. They have no ability of stick-to-it-iveness. They should know that never will anything be gained unless you overcome the last threshold. It is easy enough to lead up to it and perhaps, with a little bit of an obstacle, overcoming that, like in an octave that you get across the FA. But the real struggle is at the end. That is the SI-DO. And that is where you have to go in order to become DO. And if you don't do that, it's unfortunate. Your whole octave almost disappears again. First it goes back to the DO--first it goes back to the SOL of the second part. And after a little while of non-attention to your activity

and no wish for wanting to find out what is really the truth about yourself, you will find yourself again and again at the beginning point of DO. And you have to start all over again.

You--Young people don't see that because they haven't had enough experience and they have not--they don't know enough about life. And then sometimes everything seems to be quite all right and they go in one direction or the other without any particular desire to go or without any kind of a knowledge of what they can expect.

I hope that what we can do with these lecture talks I mentioned last night, that it will be a haven for those who come here with a very definite wish to find out if Work has a meaning for them. And that, in that sense, it can become a serious question. At the same time, not take away the joy of living. You must remember that, that when you catch yourself being too serious, overserious, that you are overdoing it. It is not necessary. It has to be divided almost equally over the whole period of your daily existence, the same way as on a birthday, you think about the coming year. You can be a little serious about that what has passed and maybe you want to extract from it still what you remember. But you go into it like an adventure of a new year.

That is why certain things have such appeal for people, because they don't understand Gurdjieff. Unfortunately they don't know him. They have never met him. They didn't know and they don't know at all what he was as a man. They don't know how he could laugh, how he could enjoy certain jokes. Why there were certain periods where people had to tell jokes. Where he made a remark about Salzmann, Why was Salzmann a friend? He said, Because he makes me laugh. That was the advantage of having Salzmann around. And Salzmann contributed to that kind of a phase for Gurdjieff. Let's remember that, because there is many times that kind of a tendency of just being overserious

and not knowing what to do with that kind of a seriousness. Start in the other end.

Start with your life and enjoy it. See what you can do in your life that you like. If you have trouble that way, investigate. Go in the different direction of reading some books, talking to people, doing certain things with your hands. See what there is that is possible for you, for your type. Find out what it is because the world is not so dark. There are days with sunshine and enough of them. And there should be in your life not constant worry about your poverty. It is not necessary to be too much down. You must not allow yourself, because if you do, then you are lazy.

I hope you understand what I mean. I don't want to do away with the seriousness of certain conditions and the solution of problems which sometimes are very difficult. But that does not mean that you are to go under. The understanding I talk about is to stand under that what you understand and to lift it up, to build it up, to actually put your shoulders to the wheel and go and do things and then, in that process, not sitting in your chair. But in the process of that kind of activity, you will find many loopholes through which spirituality can enter.

That can be that kind of openness, that kind of porosity, that kind of density of lightness that will give a chance for yourself during the day to really be what you would like to be in your heart. Your heart can be over-joyed by the fact that you happened to have lived, to be alive, even if there are difficulties next morning, that you don't know what to do, how to pay this bill and that bill.

Be glad when you are still able to--to Work. I say you start with that. It is just that kind of a beginning on Earth. It's the utilization of the opportunities which are on Earth. But that is just beginning to understand,

what is above, what is around it, what is the atmosphere, what is the world as a whole? What is the cosmos? What is the periphery of yourself and going within and discovering unknown territory and trying to see what you can make of it? See what you can extract from it, and where it can give you more and more balance, the further you go within yourself. When you make beautiful things, you will have pride in having made it. And I say there is no particular reason to dwell on it and not to have a joy that lasts because you did it. After all, who are you? We are all products of life. We just happen to represent a little part of it by means of our personality. And that in itself is not enjoyable until such personality becomes aware of the existence of that life within oneself and the possibility of developing it.

I hear that instrument. (Timer buzzed) I think I've said enough. Have a good afternoon, full of opportunities, with a wish to keep seriousness in the background. Sometimes bring it to the foreground, but be alive and show that, when you see a person, when you shake hands, and when you perhaps may embrace them.

Drink to Gurdjieff. He was a very good talisman to keep in your pocket.

So, Carolyn, will you play?

SIDE TWO

(Carolyn Kierli plays selections from the music of Gurdjieff.)

END TAPE

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